



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The book would serve a useful purpose were it not unlikely to be read by those who need it most.

ERNEST R. GROVES

BOSTON UNIVERSITY

Six Thousand Country Churches. By CHARLES OTIS GILL and GIFFORD PINCHOT. New York: Macmillan Co., 1919. Pp. xiv + 237. \$2.00.

It would seem from this survey that Ohio in its 1,170 rural townships is suffering from a plethora of churches and a dearth of religion, and that this is lamentably true in the eighteen counties composing the southeast section of the state. Where social decline and degeneracy are most marked, it is the native born of native parentage that are involved and where denominational competition has brought Christianity to a standstill, orgiastic or emotional substitutes, like Holy Rollerism, thrive. The statistical tables, maps, and faithful treatment of detail set a high standard for church surveys and represent the projection on a larger scale of the methods employed by the authors in their former book, *The County Church*.

From the few examples given of federated or community church experiments one may hope that the problem is not insolvable; while perhaps the chief value of the work, which was sponsored by the Federal Council of the Churches of Christ in America through its Commission on Church and Country Life, lies in its impartial exhibit of the zeal and stupidity of denominationalism gone to seed.

ALLAN HOBEN

CARLETON COLLEGE

Education through Settlements. By ARNOLD FREEMAN. London: Allen & Unwin, Ltd., 1919. Pp. 63.

Education through Settlements is a pamphlet of sixty-three pages defining education and religion, not in the conventional language of the pedagogue or the preacher.

In the Preface by Arnold S. Rowntree we are introduced to the "Settlement Movement" described in these pages as "peculiarly adapted to present day needs." "It provides," he states, "a method of approach towards the solving of our many problems along the lines of local effort, and seems destined to play a useful part during the next few decades in the 'intellectual and social emancipation of the people.'"

"The virtue of this little book," Mr. Rowntree says, "is that, while informed from actual experience, it is light with a healthy and

refreshing imagination." "It is hoped," he adds, "that what is written here may not be without its influence upon the future policy, both of the universities and our churches."

The central idea, Mr. Freeman tells us, is expressed in the phrase "education through fellowship for service." In fancy he brings back to communities in England the spirits of those civilized men and women who, if reincarnated, would, after seeing the conditions as they are after the war, write a manifesto expressing the faith of those who long to throw off their chains and be spiritually free to serve the community in which they live.

Their idea of a "settlement" is a place where not the poor but everybody is to be educated. Rich and poor, elementary school, and college graduates are to enter this "new university which will set itself to establish the Kingdom of God by distributing culture among the mass of the people."

This settlement center of education for service is to be "more interested in religion than the university, more interested in culture than the church."

It is stimulating to have a call to such practical, yet such idealistic service as Mr. Freeman sends to us from England. He believes that in every community there is a group of men and women who will ignore their religious, political, social, and educational differences if they can see "beyond the solid blackness of the present into the golden splendors of the world that is even now in the making." To educate for this propaganda of fellowship for service he would have settlements established wherever two or three can come together in this faith. It may be a cottage—a single room that may grow and develop "about a person with imagination. Even if he begins without a penny in his pocket or a friend in the locality, he will make an outstanding settlement."

In Part III Mr. Freeman gives methods of socializing "spiritual treasures." The settlement stands for an education for all citizens that makes "education used for selfish benefits a torture to the man himself." "It must stand for an education which turns out not book-worms, dilettantes, theorists, talkers, but men and women who are capable workers, responsible heads of households and who are citizens who love their city too much to be *satisfied with it*."

To further these ideals of *education through fellowship for service* the members of this center or "settlement" must be missionaries of a new kind—they must be prepared to propagandize, "to impress their ideals, to inform the minds and stimulate the wills and fire the con-

sciences of as many people as they can reach. They need not talk about the settlement, but in their own persons they must *be* the settlement."

It is his idea that the "settlement" is to be the "aggregating center for the spiritual and social forces of construction." As one reads these pages so full of spiritual inspiration one realizes that only those who went through the awful war and kept the faith could have written these words of idealism that the writer believes may become a reality.

It strengthens one's own faith to have quotations from such as Arthur Henderson, R. H. Tawney, and our own Jane Addams. Arthur Henderson, the labor leader, speaking of these settlements where all who want to serve in fellowship meet together, says "We have to extend the range of their power, and to develop their activities as a means of promoting the unity of classes, and of spreading a new conception of brotherhood amongst all sections of the community."

Mr. Freeman appeals to men and women who are not afraid of ideals, and not bound by conventionalism. The war and its effect on the community has brought him face to face with reality; he says "I do not know if there will be a revolution, but I do know that it could be avoided."

Social workers, church workers, university men and women of imagination in America will find here a message if they want it.

MARY E. McDOWELL

UNIVERSITY OF CHICAGO SETTLEMENT

New Schools for Old. By EVELYN DEWEY. E. P. Dutton & Co., 1919. Pp. xi+337. \$2.00.

"Sentimental attachment to the 'Little Red Schoolhouse' of yesterday does not justify the maintenance of an anachronism today. Mrs. Harvey, by her work in Porter Township, has proved that the plant and equipment surviving from a formerly prized institution may be so utilized even in our communities as at present organized that the school may again touch every interest of old and young."

With this statement Miss Dewey closes her discussion of the Porter School, located near Kirksville, Missouri. It is an account of the work done by Mrs. Marie Turner Harvey in the regeneration of an out-at-the-heels, one-room rural school. It is more than a mere description, however, being in reality a study of the country-life problem in the concrete and an interpretation of the regenerative power of a socialized rural school.